

THE MISSIONARY

HERALD

AT HOME AND ABROAD

*The Oldest Magazine
of Continuous Circulation in the United States*

FEBRUARY 1948



OUR TWENTIETH CENTURY FRONTIERS



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SOCIAL ACTION ISSUE

The Christian College

ITS IMPORTANCE IN AMERICAN EDUCATION

by KARL T. COMPTON, President of the Massachusetts Institute of Technology,
Cambridge, Massachusetts

No defense is needed of the value of the Christian college in its influence on the characters and attitudes of young men and women of America. These advantages are widely understood and are proven. In order to make the Christian college effective, however, there is an additional requirement, namely, that its educational program shall be of first-class calibre, sound in its ideals of scholarship, keeping abreast with new developments in science and thought, and alert to adjust itself to the social and technological needs and trends of the country.

In order, therefore, that the values of education in the environment of a Christian college may be preserved, it is necessary that these colleges provide an educational program which is at least comparable with that available in other institutions, and this in turn requires adequate funds for the maintenance of high-grade teachings staffs and well-equipped laboratories and libraries.

I believe, therefore, that the great challenge to those who sponsor and operate Christian colleges of the country is to insure by financial support and wise administration that the quality of their educational programs be maintained at a high level.

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WHAT WILL YOUR PASTOR LIVE ON WHEN HE RETIRES?

In the January issue of the *Missionary Herald* we made the point that a minister can assure himself of a fairly adequate retirement allowance if he deposits with the Annuity Fund of Congregational Ministers an amount equivalent to 11% of his salary each year from his ordination to the time of his retirement.

But here comes the catch. Few ministers can put aside as much as 11% of their salaries, however thrifty they may be and however clearly they may realize the desirability of making such a deposit. To announce such an objective would be simply a piece of bitter irony. It wouldn't be even funny.

But a minister can with thrift, and with the help of the income of the Pilgrim Memorial Fund, deposit annually 3% of his salary. And a church can, without unduly straining its budget deposit annually on his behalf an amount equivalent to 8% of his salary.

Few industrial pension plans take more than 3% from the employee's salary and many of them require no contributions at all by the employee. The church should adopt an attitude toward those in its service at least as generous as that taken by industry toward its employees!

This matter is discussed at greater length in the pamphlet, "Safe Anchorage," which we will be glad to send upon request.

The Annuity Fund for Congregational Ministers

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The Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

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THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLIV

FEBRUARY, 1948

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Editor: ANDREW VANCE McCracken

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We hold it to be the mission of the church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood.

The Kansas City Statement

OUR TWENTIETH CENTURY FRONTIERS



FEVER it was the mission of our churches to proclaim the gospel and to exalt the worship of the one true God, these loom now as major tasks to which men and women of goodwill must give themselves with absolute devotion.

If the progress of knowledge was ever important and if justice has ever needed to be promoted, how much more imperative are these tasks now when the nations of the world cannot even agree upon the meaning of the words.

The reign of peace and the realization of human brotherhood have so far disappeared in these days that to discover the remnants of fraternity among the peoples of the earth is one of the most difficult, if also one of the most rewarding tasks that the disciples of Jesus can undertake.

These are some of our most exciting and inviting Twentieth Century Frontiers, reaching far out beyond any that our forefathers and predecessors could have imagined in their most anxious dreams. And while those who formulated and set

forth for us the classic document that we call the Kansas City Statement may seem to our disillusioned generation to have been possessed more by idealism than by an understanding of the human capacities for evil, it is still true that "a combination of realism and madness which leaps beyond the obvious possibilities is the mark of real creativity."

Christian faith has encountered more difficulties and overcome greater odds than any which recent times have presented. And our faith, insofar as it is unadulterated by hopeless doubt or weakened by conventional hesitations, is strong enough to cope with any situation that has thus far arisen, is now with us, or that can develop on our Twentieth Century Frontiers.

The Council for Social Action of our Congregational Christian churches represents this faith — and undertakes to actualize our Statement — in the most immediate and concrete fashion. And its chief emphasis, because of the very nature of the duty which it has been assigned by our Fellowship, lies upon those elements in our faith and our Statement that enter into practical social relations.

It is striving to the full extent of its powers and its support to embody the gospel which our churches in all their institutional parts proclaim — and must proclaim! For this is the particular responsibility — and always has been — of those special orders and agencies of the Church Militant that are set up and set aside for a peculiarly humane function.

This is the annual Council for Social Action issue of *The Missionary Herald* — prescribed by the calendar of the Missions Council. So, with this issue of *The Missionary Herald* goes our God-speed to the Council for Social Action, for through it — strengthened by our prayers and empowered by our material support — the anxieties, the frustrations and the hatreds which are all so evident on our Twentieth Century Frontiers may be somewhat allayed and, in Divine Providence, wholly expelled not only from the world outside, but also from those areas of our own individual lives where they still prevail.



"We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood."

Kansas City Statement

WE DEFINE

Christian Social Action

FREDERICK M. MECK

Chairman, Council for Social Action
Pastor, Old South Church, Boston, Mass.



There are three outstanding facts which are determinative of today's Christian living and its approach to the problems and dilemmas of our time.

PROTESTANTS IN MINORITY

1. We Protestant Christians have not as yet come to terms with the fact that both in America and in the world we are distinctly a minority group. Assembled within the protective masonry of our church buildings on great occasions like Christmas or Easter Sunday, we may seem to ourselves to be a triumphant conquering army.

But as we meet together with people of our peculiar kind from week to week our commonly held political preferences, our economic philosophies, our prevailing social concepts and moral practices are usually taken for granted and expounded without any searching critical examination from the point of view of the Christian gospel's judgment and of man's profoundest need.

POTENTIAL INFLUENCE

Thus we are led to assume that in the community there is a far wider agreement about the truth and the practical relevancy of what we should

regard as our particular Christian convictions and practices than actually exists.

As a matter of fact, the surrounding society sharply questions the relevancy of the Christian gospel to worldly affairs, and the possibility for success of a life directed by its principles and ideals. And this skeptical, partly hostile social element is a ruling force in American life. Protestant Christians make up only one of the minority groups, although potentially one of the most influential.

This, then, is the first fact to be noted.

A SOCIETY WITHIN SOCIETY

2. We, who by our Christian profession are part of the Church of Christ, constitute what can be called a society within society. But we share (if we are to exist at all) in the life of both societies—Christian and secular.

However, for the thoroughly committed Christian, the Christian society comes first. Therefore, the individual Christian and the church are never completely "at home" (i. e., permanently settled, comfortable, content) as they live and move within the secular society.

OUR TWENTIETH CENTURY FRONTIERS

For neither the political party of the Christian's choice (and he has a Christian obligation to choose), nor the economic and social practices by which he lives as a member of the community and nation (and he has a Christian obligation to share the economic and social life of his time), nor the generally accepted moral practices of his society (and his deeds always involve moral choices), are adequate vehicles for fulfilling God's will and purpose.

IMPERFECT DEVICES

Thus the Christian, and the Christian fellowship within the church, are

constrained to seek the perfect fulfillment of God's will by means of very imperfect social, economic and political devices — to say nothing of the innate imperfection of the users of these devices, including both the Christian individual himself and the secular members of society as a whole.

This is the second fact of which to make note.

SECULAR POWER

3. With the passing of every hour, secular society comes into possession of more and more scientific and social potency, and thus attains the power to control more absolutely the relation-

Dr. Meek (center), the chairman of the Council for Social Action and the pastor of Old South Church, Boston, presides at a meeting of Committee on Church, State and Education.



ships of human life in community and nation. Consequently, the misunderstandings, the hatreds, the prejudice, the lustful ambition, and the evil disposition present in all men can command incredible resources with which to compel or subtly to direct total conformity to some man-envisioned purpose.

SENSE OF URGENCY

And now certain men can confront other men with the threat that the God-initiated plan for their growth into finer personalities may be perverted by mechanical instrumentalities of many kinds, used in hatred or cruelty or blind wilfulness. The dominant secular society as presently constituted has limitless powers at its unrestricted disposal.

Therefore the individual Christian and the fellowship within the church feel a unique and overwhelming sense of urgency to make God's will and purpose (rather than man's) dominant in human affairs. The Christian, in his capacity both as a Christian and as a member of secular society, knows full well that neither men nor their organized vehicles of power may be permitted to exercise social influence without a profound and prior recognition that God's will and purpose are alone authoritative and valid as standards in civilized existence.

This is the third notable fact.

CHRISTIAN SOCIAL ACTION

In an earlier and a simpler day men usually waited to learn their future direction from events as they took place. Under the imperatives of today's crisis, the Christian must learn to anticipate events.

Thus there is demanded of us as a Christian minority in the midst of a predominately secular social order a positiveness of decision, a courage in action and a zeal in witnessing to our faith such as the church has not

known in modern times. The Word must become flesh in us as it has done in every previous age of Christian triumph. And this is the very substance of social action, of social action that is Christian!

The Council for Social Action of our Congregational Christian churches endeavors to keep sensitive the personal and social conscience of those who are within our Congregational Christian Fellowship. It offers to assist in relating, on the basis of sound Christian ethics, both the church institution (with its divine purpose) and individual Christian people (in whom Christ's spirit lives) to the surrounding social framework.

THE COUNCIL FOR SOCIAL ACTION

This necessity of relating ourselves as Christians to society as a whole is inescapable, because the society that surrounds us is constantly relating itself to us as it seeks to shape us inwardly and outwardly to its own ends. And the Council for Social Action is called upon to stir our Christian responses, so that our indolent bodies and our earth-bound minds may not settle down comfortably in a materialistic Canaan, satisfied with our environment as it is; unwilling to go forward until we have at least glimpsed God's Promised Land.

And that is precisely why some people do not approve the Council for Social Action, describing its officials and active members as troublemakers or malcontents. Such terms may well be considered honorific, if we are truly "God's malcontents"—discontented both with a church which is less than Christian and with the imperfections and dangers of an unredeemed secular social order.

TWENTIETH CENTURY FRONTIERS

God, in Christ, entered time and the human world to reconcile this world of men and affairs to himself. And we,

MEMBERSHIP STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES

(Churches of 50,000 or More)

RELIGIOUS BODY	MEMBERS 1947	MEMBERS 1946
1. Seventh Day Adventists	208,030	201,035
2. Assemblies of God	241,782	241,782
3. Northern Baptist	1,592,349	1,565,400
4. Southern Baptist	6,079,305	5,667,926
5. Natl. Bapt. Conv., U.S.A., Inc.	4,122,315	4,076,380
6. Natl. Bapt. Conv. of America	2,575,621	2,352,339
7. American Bapt. Assn.	115,022	115,022
8. Free Will Baptists	221,317	228,643
9. Natl. Bapt. Evan. Life & Soul Sav. Assem. of U.S.A....	70,843	70,843
10. Primitive Baptist	69,157	69,157
11. United Amer. Free Will Baptist	75,000	75,000
12. Church of the Brethren	182,497	181,087
13. Church of Christ, Scientist	268,915	268,915
14. Church of God	77,926	101,441
15. Church of God (Anderson, Ind.)	95,325	88,176
16. Church of God in Christ	300,000	300,000
17. Church of the Nazarene	201,487	190,620
18. Churches of Christ	309,551	309,551
19. Congregational Christian	1,140,824	1,113,930
20. Disciples of Christ	1,889,066	1,691,374
21. Evan. & Reformed	695,029	689,780
22. Federated	88,411	88,411
23. Relig. Soc. of Friends	113,465	113,638
24. Independ. Fund. Churches of Amer.	65,000	65,000
25. Church of Jesus Christ of Latter Day Saints	911,279	810,644
26. Reorgan. Ch. of Jesus Christ of Lat. Day Sts.	116,888	114,027
27. American Lutheran	601,839	584,499
28. Evan. Lutheran Augustana Synod of N.A.	396,999	487,266
29. Evan. Lutheran Church (formerly Norwegian)	661,355	620,907
30. Evan. Luth. Synod of Mo., Ohio & Other States	1,422,513	1,394,134
31. Evan. Luth. Jnt. Synod of Wisc. & Other States	259,097	259,097
32. United Lutheran Church in Amer.	1,748,183	1,719,821
33. Mennonite	52,596	51,611
34. African M. E.	868,735	868,735
35. African M. E. Zion	489,244	489,244
36. Colored Meth. Episcopal	381,000	380,000
37. Methodist	8,430,146	8,083,767
38. Cumberland Presbyterian	75,427	70,567
39. Presbyterian, U.S.	596,037	580,665
40. Presbyterian, U.S.A.	2,174,530	2,104,443
41. United Presbyterian of N. A.	198,815	198,759
42. Protestant Episcopal	2,155,514	2,163,711
43. Christian Reformed	134,608	128,914
44. Reformed in America	176,244	173,975
45. Salvation Army	205,881	206,412
46. Amer. Unitarian Assoc.	74,789	61,948
47. Evan. United Brethren	705,102	433,480
TOTAL PROTESTANT	43,635,058	42,100,271
48. Roman Catholic	24,402,124	23,963,671
49. Polish Natl. Catholic	250,000	250,000
50. Greek Orthodox	275,000	275,000
51. Russian Orthodox	300,000	300,000
52. Jewish Congregations	4,641,000	4,641,200
53. Buddhist of America	70,000	70,000
54. Internatl. Genl. Assem. of Spiritualists	100,090	100,000
TOTAL REPORTED	73,673,182	71,700,142

by our Christian profession, are pledged to involve ourselves with God in continuing this "invasion" of human life and of secular society through his eternal spirit. The Council for Social Action is seeking to provide practical methods and consistent direction at critical points of encounter in this Christian penetration of every phase and sector in the great struggle between God's righteousness and man's lust.

As Christian members of the total social body we must use for Christian ends society's instrumentalities, whether in community relationships, in political affairs, in economic practices, in family life or in those increasingly important adjustments between nations which hold our ultimate earthly fate in their keeping.

Here are our Twentieth Century Frontiers. Here is that great composite of tradition and experience, now largely shaped by the forces of self-love, to which a Christian minority under God is pledged to give a more Christian form and tendency.

SYMBOLIC MORALITY

Here the Council for Social Action unflinchingly insists that we shall never be satisfied with that which Nicholas Berdyaev has called "a symbolic morality," with a morality, that is, which does not seek to transform life but only to preserve the conventional modes. Our Christian approach

to worldly relationships can neither be defined nor carried out through ineffective symbols handed down from a dead and dying past. Who can support even the Community Chest with realistic vigor without a straightforward concern for the social, economic and political practices which create conditions that the institutions of the Community Chest are set up to meet and change?

There are altogether too many professing Christians in our churches who delude themselves into believing that they invade the strongholds of wickedness for Christ's sake when actually they are evading the only kind of action that can bring Christ's cause somewhat nearer to its triumph among men.

The time is therefore once more upon us when a new *Acts of the Apostles* must be written by the minority which holds Christ's Kingdom in its heart. And the record can be written only as a chronicle of Christian deeds that have actually been done. It must be a new epic of spiritual conquest, telling how once again the "little flock" to whom Christ promised his Kingdom became the Church Militant before which all earthly powers must give way. Only thus may the kingdoms of this world (political, economic and social) become the kingdom of our Lord and his Christ.

Photo page 4 by Frederick Lewis; page 5 by Andon Studios.

LITERATURE FOR RACE RELATIONS SUNDAY

February 8, 1948

Order now your packet of material including: the Annual Message; a General Worship Service; Programs and Worship Services for children's, young people's and women's groups; and up-to-date information on the American Indian, the American Negro, Japanese Americans, and Spanish-speaking People in the United States.

DEPARTMENT OF RACE RELATIONS, THE FEDERAL COUNCIL
297 Fourth Avenue, New York 10, N. Y.



RAY GIBBONS

Director, Council for Social Action

scribble

WE TACKLE

Today's Social Problems

"We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood."
Kansas City Statement

Will your Council for Social Action be tackling this issue (Marshall Plan) at once and with vigor, or will it duck it, as did most church organizations when Bretton Woods and the World Bank and Fund came up? My Social Action Committee will be tackling the Marshall Plan soon, I am sure. Can you give us any help?

ACTION REQUESTED

So wrote a Professor of Economics on September 30, 1947. His constant study of the world economic situation and his keen Christian conscience keep him awake to the critical plight of the freedom-loving peoples of Europe. Though he lives in a small New England town and attends the little white church on the local green, he is a world Christian! He is thinking in terms of our Twentieth Century Frontiers. He will not put on blinders or close his ears to the urgent cries of humanity — to the confused sounds of civil war and racial conflict. He may reside in a quiet New England village but his whole life is lived "where cross the crowded ways of life, where sound the cries of race and clan."

But did the Council for Social Ac-

tion "duck" Bretton Woods, the World Bank and Fund? Hardly!

WE TACKLE THE PROBLEM

Our Legislative Research Secretary produced an illustrated leaflet for the League of Women Voters, and the Council for Social Action helped distribute it among the churches. It presented written testimony in support of a Bretton Woods Agreement to Congressional Committees; it has done the same for other U. N. organizations, such as Food and Agriculture, International Relief and Refugee, Trusteeship Council, and the like. Six issues of *The Washington Report* between December, 1944, and August, 1945, gave forty-three inches of front-page space to Bretton Woods. The Council for Social Action did not "duck it."

WITH VIGOR

Did the Council for Social Action tackle the Marshall Plan, "at once and with vigor?" In the very month when the professor quoted above sent us his communication, there was published an issue of our magazine, entitled *Fair Play in Foreign Trade*, and written by Percy W. Bidwell, Di-

The Council's Guiding Group

"Eighteen outstanding men and women of social vision, wisdom and Christian purpose."
(Oberlin Charter)

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rector of Studies for the Council on Foreign Relations, Inc.; and the following month the magazine published a full-length article on *Charting Our American Economy*, by Professor Seymour E. Harris of Harvard.

These authoritative statements on two important aspects of the European Recovery Program gave 5,300 subscribers some definite criteria for evaluating the plan. This illustrates the useful and timely function the magazine performs for church and civic leaders.

DEPARTMENTAL INSIGHTS

Within four weeks after the professor's letter was written, the staff of the Council for Social Action gathered in the New York office for a three day conference on the Marshall Plan. Each staff member brought the insights of the members of his departmental committee as well as his own years of training and experience in that special area of social action.

Shirley E. Greene, Agricultural Secretary, analyzed the problems of increased farm production and their relation to food prices. He outlined seven ways in which agriculture could help meet the needs of Europe without seriously depleting the soil or piling up disastrous surpluses. Vernon H. Holloway, Secretary of International Relations, presented the European requests in terms of dollars and materials, and showed the choices which Christian Americans must make as they consider the program.

Thomas B. Keeln, Legislative Secretary, contributed an analysis of the most recent reports of the investigating committees appointed by Congress and the President, and gave the legislative prospects for the immediate stop-gap aid and the long range recovery program.

Francis W. McPeck, Secretary for Industrial Relations, dealt with the problems of inflation, wage stabilization and economic controls, pointing

OUR TWENTIETH CENTURY FRONTIERS

out the importance of sharing fairly the cost of European recovery among all participants in American economic life. Joseph A. Howell, Associate Director of the Service Committee, related the program to the entire work of the churches and to the voluntary agencies for relief.

ACTION PROGRAM

These many considerations were incorporated in a statement on the Marshall Plan and an action program, drafted by the Director and staff. Such pronouncements are usually initiated by one of the Departmental Committees, but, because of the printing schedule, this one went directly to the Council for Social Action's Executive Committee for immediate adoption. It

was then referred to the Advisory Committee of the General Council, which, in turn, recommended to the Federal Council of Churches of Christ in America that a special study conference on the Marshall Plan be called for early January. Thus the radiating lines of influence spread to all Protestantism.

The statement was also sent to twenty-five selected members of Congress and to the Administration as the officially expressed opinion of the Council for Social Action. Perhaps the most "vigorous" action was the call for a special Churchmen's Washington Seminar, to be held on December 9-11, 1947. Men and women of Baptist, Methodist, Presbyterian and Congregational Christian churches

Mr. Gibbons, Director of the Council for Social Action, chats with Willard L. Thorp of the State Department (center), Douglas Horton (right), and Congresswoman Edith Nourse Rogers of Massachusetts at a recent Washington dinner-seminar sponsored by the Council.



who had attended any of the eight previous orientation seminars were invited to return for more intensive study and work on the Marshall Plan: to discuss the issues with their Congressmen, to confer with departmental authorities and to plan church programs for encouraging prompt Congressional support of the full program.

FACTS AND ISSUES

What help, then, could the Council give our churches, especially the 300 local church Social Action Committees, the 200 key persons, and the many Congregational Christian ministers who turn to the Council for information and assistance?

The staff at once prepared for the November issue of *Together* a concise summary of the facts and issues in the Marshall Plan, along with a discussion outline and action suggestions for use in a local church group or committee. This, together with the Council for Social Action's statement on the Plan, went to 4,000 ministers and Social Action Committee members. Copies of *The Washington Report*, giving the legislative supplementary material, were enclosed, and the 4,000 subscribers to *The Washington Report* also received copies of *Together*.

A TESTIMONIAL

One subscriber, Chairman of the Program Committee of the Stamford Forum for World Affairs, wrote: "I think this is an extremely well done piece of material, written very clearly and covering the essential points adequately — especially for the audience for which it was devised. I have taken the liberty of calling this to the attention of those who are concerned with promotional material for the Committee for the Marshall Plan to Aid European Recovery."

The December issues of *Together*

and *The Washington Report* dealt with the domestic aspects of the European Recovery Program. These publications gave all committees and church groups the necessary materials for a local consideration of the major world need presented to the American people since the end of World War II.

The Professor of Economics seemed much impressed. On November 12th he wrote a second letter, saying: "I was very glad to receive your letter of October 31 relating to the so-called Marshall Plan. The day after your letter came I received one from Thomas B. Keehn in Washington announcing a Washington Seminar on the Marshall Plan from December 9 to 11. That sort of speed and preparedness for activity I like to see."

SPEED AND PREPAREDNESS

Most churchmen who know about the work of the Council for Social Action are proud of the "speed and preparedness" with which this agency goes about its work of education and action in economic, international and racial affairs. The articles in this issue of *The Missionary Herald* give a clear picture of the kind of effort that is steadfastly being undertaken in behalf of our churches and people. Pages forty-one to forty-six have been reprinted for free distribution in the churches during the month of February.

The Council needs the support of all church members who have a concern for human life, and solicits contributions of time and money, both through the regular benevolences of the local church and by direct, individual gifts. We need your help in "tackling" issues like the Marshall Plan — in order to meet the Macedonian call of our ministers and laity from every local fellowship: "Come over and help us all that you can!"

Photo page 9 by Lewis; page 11 by Seaboard.

"We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood."

Kansas City Statement

WE ENCOURAGE

International Goodwill

VERNON H. HOLLOWAY

International Relations Secretary
Council for Social Action



It is Monday morning in the New York office of the CSA, and there are a number of letters in the mail addressed to the International Relations Department. Here are some typical ones from members of our churches.

TYPICAL REQUESTS

From Gaylord, Michigan, comes a request for our latest material on the United Nations and on the current issues with which it is dealing. A pastor in Davenport, Iowa, wants to know what we can provide for church groups interested in the problem of world control of atomic energy. We inform him of the new visual aids package which we have made available through the Missions Council Visual Aids Department, containing a sound movie, a slidefilm with reader's script, and material for study and discussion.

A leader of Congregational Women's work in Connecticut asks for 100 copies of our recent newsletter and discussion material on the Marshall Plan for European economic recovery. First Church, Cambridge, Massachusetts, is planning a series of Sunday evening forums and wants the Secretary to speak on the problem of power and responsibility in Ameri-

can foreign policy. The calendar is clear, so we accept with pleasure and look forward to meeting with our people in Cambridge.

A lady in Seattle, Washington, requests more material for church groups interested in the admission of displaced persons to the United States. We are happy to send her our own materials, along with the latest recommendations of the Citizens Committee on Displaced Persons.

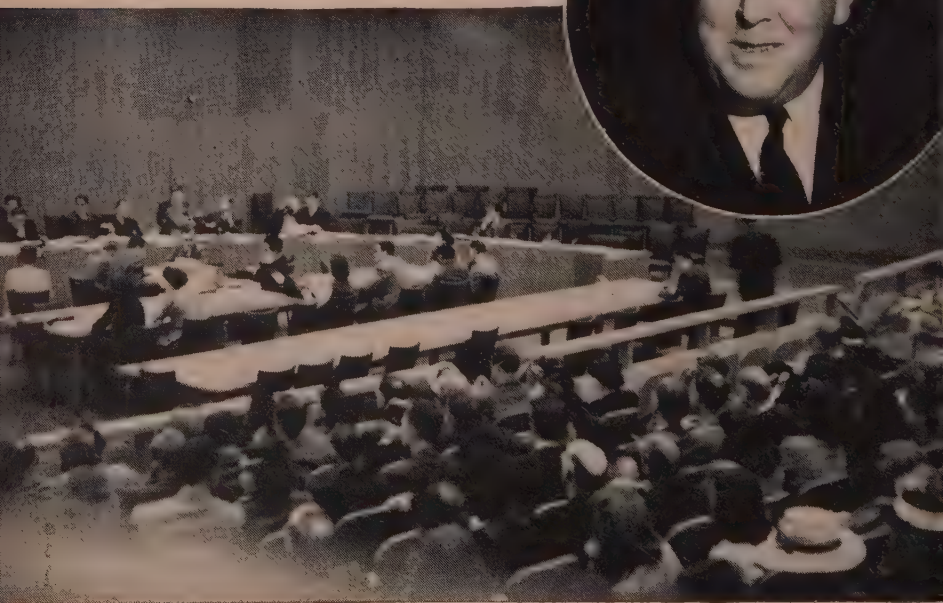
A letter from the State Council of Churches in Hartford, Connecticut, announces the agenda for a World Order Conference which we had agreed to help promote and provide with resource personnel. We must set aside two days of next week to assist at that interdenominational institute. This is one of a number of such conferences in which we are participating, under the sponsorship of the Federal Council of Churches and various State Councils.

COOPERATION WITH OTHER AGENCIES

The telephone rings, and we learn from the Federal Council that our petition for a national interdenominational conference, to deal with the Marshall Plan and other basic issues in American foreign policy, has been



U.N. personalities and activities as seen by members of Mr. Holloway's seminars. President Truman speaks (above). Right, Trygve Lie. Below, the Security Council of the U.N.





Mr. Holloway (extreme right) leads one church group on a tour of the U.N. headquarters. At the left, Mr. Gromyko and Mr. Baruch pause between sessions to discuss the point at issue.

favorably received. We agree to meet with some of the Council's staff members tomorrow morning and discuss the arrangements for such a conference, which would bring together church leaders, educators, and laymen who are specialists in economics and international affairs. Their findings and recommendations would be of use to our churches and also to the nation as aids to understanding the moral responsibilities which need to be faced in planning the use of American resources abroad.

A telephone call from the People's Section for the United Nations informs us that more material is being sent to us for free distribution among our local Church Social Action Committees. We are happy to recommend participation in the People's Section to our local church groups, which will provide them with monthly informa-

tion about questions which come before the United Nations and which will in turn report their opinions to United Nations officials.

UNITED NATIONS SEMINARS

Groups of Congregational Christian ministers and laymen from five different states have participated in our United Nations Seminars, which are held both at Lake Success on Long Island and in New York City. These visitors see the United Nations at work, confer with its staff members, and then have private sessions with discussion leaders who are specialists in international affairs.

The demand is growing for these seminars and several are now planned for this winter and next spring. Here is the agenda of a recent one which was held for our New Jersey and Massachusetts State Conferences:

OUR TWENTIETH CENTURY FRONTIERS

First Day, at the United Nations, Lake Success:

11 A.M.—Attend session of Trusteeship Council.

1 P.M.—Luncheon in U. N. Cafeteria.

2 P.M.—Private conference with U. N. Staff members in charge of Mme. Dony of Dept. of Public Information. Question period with Mr. Pung, head of U. N. radio section for Chinese broadcasts.

3 P.M.—Attend session of Commission on Status of Women.

Second Day, at Congregational International Service Center, New York:

9 A.M.—Mr. Sartell Prentice, Administrative Secretary of Commission of the Churches on International Affairs: "The World Council of Churches and the Task of World Order."

10 A.M.—Mr. Louis Bohmrich, Congregational layman, Chief of Administrative Division of the American Delegation of the United Nations: "How the U. S. Works Within the U. N."

11 A.M.—The Rev. Vernon Holloway, CSA International Secretary: "Current Issues in American Foreign Policy."

INTERNATIONAL RELATIONS COMMITTEE

A primary task of the CSA is to crystallize into education and action the social pronouncements of the General Council of the Congregational Christian churches, which meets at two-year intervals. International developments provided the CSA, in 1947, with opportunities to recommend study and action to our church groups, and to issue public statements in its

own name, on such issues as the following, which were dealt with at least in principle by the 1946 General Council:

Legislation to admit displaced persons to the United States; the development of a charter for an International Trade Organization; the extension of American economic aid to nations impoverished by the war.

Subjects of this kind involve both moral principle and political or economic analysis. Here is where the International Relations Committee of the CSA, meeting every month, plays an important role.

COMMITTEE MEMBERS

Among the pastors and laymen who serve on this committee are the following persons: Arthur S. Wheelock, Chairman, Pastor, White Plains, N. Y.; Allen T. Burns, Social Worker, New York City; Robert L. Calhoun, Professor of Historical Theology, Yale University, New Haven, Conn.; Merrill Clarke, Pastor, New Canaan, Conn.; J. Merle Davis, Director of Research, International Missionary Council, New York City; Richard M. Fagley, Secretary, Commission on a Just and Durable Peace, New York City; William T. R. Fox, Assoc. Professor, Political Science, Yale University, New Haven, Conn.; Mrs. William Gordon, housewife, Darien, Conn.; Edward H. Hume, M. D., Missionary, New York City; W. Herbert King, Pastor, 308 West 139th Street, New York City; A. William Loos, Education Secretary, Church Peace Union, New York City; John A. Reuling, Secretary, American Board of Commissioners for Foreign Missions, Boston, Mass.; James Russell, Professor of Government, Columbia University, New York City; Charles Seaver, Editor and Writer, White Plains, N. Y.; Hugh S. Tignor, Pastor, Mount Vernon, N. Y.

Photo page 14 by Religious News Service.



SHIRLEY E. GREENE
Agricultural Relations Secretary
of the Council for Social Action

WE PROMOTE

Rural Life Advancement

RANDOLPH, VT., NOV. 14, '47—*The World Food Situation as It Affects Rural Vermont* was the topic of discussion led by the Reverend Shirley E. Greene, Agricultural Relations Secretary of the Council for Social Action of the Congregational Christian churches.

The meeting was held at the home of Professor Philip Hodgdon. A group of twelve young adults, associated with the Randolph Center Congregational Church, was present by invitation. Among those who took part were Leonard H. Pillsbury, pastor of the churches at Randolph and Randolph Center, and his wife.

VIEWPOINTS EXPRESSED

Many viewpoints were freely expressed during the course of the evening—the prevailing opinion being that rural Christians should do all in their power to conserve food and to contribute to voluntary foreign relief programs.

There was agreement that beyond these voluntary efforts Christians should support the Marshall Plan and should favor such measures of domestic economic control as may be necessary to undergird a strong foreign

aid program and prevent further inflation at home.

As the evening drew to a close, refreshments were served by the hostess and the group unanimously agreed to continue meetings for discussion of local, national and world issues on a monthly basis. Professor Hodgdon, who teaches agriculture in the Vermont Agricultural High School, located in Randolph Center, was elected chairman of the group, which will meet again at the home of Mr. and Mrs. Morris LeFrance.

This is one of a series of selected education and action groups being gathered and organized this fall in Vermont under the leadership of Mr. Greene of the Council for Social Action, whose home and headquarters are at Merom, Indiana.

DEMOCRATIC ROOTS

Mr. Greene explains that these small groups are designed to bring the denominational program of Christian Social Action directly to the local church and thus to give the program democratic roots. He predicts that such groups may eventually come to represent in the social action movement what the Sunday Schools have

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Kansas City Statement



Some sixty-five rural pastors and churchmen attended a recent Rural Churchmen's Seminar (above) in Washington, D. C. To the left of the speaker are Mr. Keehn and Mr. Greene of CSA. The first of a fleet of station wagons to provide religious and recreational services for migrant workers of the U.S. is at the left. Below, rural church picnic — everyone has fun.



OUR TWENTIETH CENTURY FRONTIERS

Right, a church in Vermont, where Mr. Greene participated in a seminar on the world food situation. Below, a federal dam symbolizing Missouri Valley Development issue discussed at the public hearing which our Kansas Social Action Committee sponsored in Manhattan.



traditionally been to the religious education movement.



MANHATTAN, KANS., Feb. 4, '47—*The Future of the Missouri Valley* was the subject of discussion in a public hearing sponsored by the Social Action Committee of the Kansas Congregational Christian Conference.

Shirley E. Greene of Merom, Indiana and Agricultural Relations Secretary of the Congregational Christian Council for Social Action was chairman of the hearing, which attracted to this agricultural college town a considerable crowd from the northeastern section of the State. Representatives of twelve communities were identified in the audience and nearly as many more communities were heard from as the hearing progressed.

The Reverend Charles T. Brewster, pastor of the Manhattan Congregational Church and chairman of the Kansas State Social Action Committee, introduced Mr. Greene, who opened the hearing with a brief statement stressing the urgency of developing an adequate program for the development and conservation of the nation's natural resources.

No attempt was made to bring the group to a unanimous conclusion, or to enforce a majority view. The chairman, in summarizing the day's deliberations, affirmed his belief that the common people of Missouri Valley, if given access to the facts and a chance for free discussion, will arrive at a sound and democratic position as to a right solution of the valley development issue. He stated that such is to be the goal of a series of regional hearings which will be sponsored during the next few weeks from St. Louis to Billings, Montana, as a public service by the Congregational Christian State Social Action Committees in co-operation with the Agricultural Relations Department of the Council for Social Action.



WASHINGTON, D. C., March 6, '47—A new type of "lobby" made its appearance in the nation's capital as sixty-five rural pastors and churchmen gathered in a Rural Churchmen's Seminar under the leadership of the Agricultural Relations Department of the Congregational Christian Council for Social Action.

"Our 'lobby' has no private ax to grind. We are here in the public interest. We seek to discover, define and defend a federal farm program which the Christian conscience can approve as fair and just to farmers, food processors and consumers alike," so said Shirley E. Greene of the Agricultural Relations Department of the Council for Social Action, who came

from his Merom, Indiana, headquarters to share the direction of this seminar with Thomas B. Keehn, the permanent Washington representative of the Council for Social Action. Mr. Greene indicated that these visits of rural church leaders to Washington will be a regular part of a program of arousing and informing the conscience of the rural churches in behalf of a Christian program for American agriculture.

WIDE REPRESENTATION

Nineteen States and ten denominations were represented in the seminar. Delegates registered from places as far removed from Washington as Texas, Vermont, Tennessee, and Kansas. Ohio had the largest delegation.

On the seminar program were spokesmen from the major farm organizations, and for both the Senate and House Agriculture Committees. Of special interest was the question as to a federal farm policy currently being discussed by many agricultural groups. Various other interests were manifest during the day, which was largely spent in studying the set-up and operation of the Department of Agriculture. One session was devoted to the world food situation and another to relations between organized farmers and organized labor. Many of the seminar members paid visits to the offices of their own Congressional Representatives for the discussion of agricultural issues.

In stating their reactions at the closing session, many delegates expressed appreciation of this educational experience and opportunity. As one person put it: "I will be able to read my newspaper and farm journal more intelligently in the future for I will know more of what lies behind the headlines on agricultural news."

Photos page 17 by Gendreau and by Sarony; page 18 by Religious News Service and by Finnigan; page 19 by Gendreau.

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Kansas City Statement

WE CREATE

Better Human Relations

GALEN R. WEAVER

Director of the Committee
on Church and Race



What makes you believe that the church can become the conscience of the nation? Doesn't the church represent the vested interest of the powerful, and faithfully reflect the mores of the community in any given age? What evidence have you that the attitudes of church members are any more brotherly than those of people outside the church? As for me, I have found that some of the most bigoted and intolerant people are church members and that the broader, more liberated ones are likely to be outside the church altogether and critical of the church."

RESERVOIR OF GOODWILL

So spoke a person of wide experience who has a deep concern for justice among the cultural and racial groups of our country. He was talking to the Director of our National Committee on Church and Race.

"My experience among the churches of continental United States is limited, but during the past year and a half I have been in at least fifteen States and in a dozen or more of the principal urban centers where tensions are most acute," the Director replied.

"I am confirmed in my surmise that there is, among our white church

people, a great reservoir of goodwill towards Negroes, Jews, Orientals, Spanish-Americans, and American Indians. Admittedly there is a large amount of ignorance of the problems of these minorities and indifference towards the discriminations and segregation which run counter to our democratic and Christian professions.

"And occasionally one discovers ill-will and prejudice among Congregational Christians — even among a few of the ministers themselves."

AMERICAN DILEMMA

"Surely your denomination will do something about this 'American Dilemma,' especially since you admit that there is considerable ignorance, and even prejudice among your people?" challenged the inquirer.

"Of course we must do something commensurate with the urgency and gravity of this problem of inter-group relations. We agree with Gunnar Myrdal, the Swedish author of *An American Dilemma*, that our nation 'cannot wait and see. She has to do something big and do it soon.'

"We also like to believe with Dr. Louis Wirth, president of the American Council on Race Relations, when he wrote recently: 'Because of the



Top, boys and girls of our Vermont Congregation-churches arriving in Harlem to visit with Negro families in interracial fellowship. The Committee on Church and Race of our Congregational Christian churches (right), of which Mr. Weaver is the Director, meets.



Without thought of race or color, the children of this church nursery in Los Angeles worship, play and sing together in happy fellowship.

likelihood that the creeds of the religious denominations themselves may serve as an instrument in promoting the integration of minorities, no more promising area now exists in America for creating a force which will indirectly influence the whole American race relations scheme'."

WHAT HAS BEEN DONE?

"But what have you actually done?" pursued the questioner.

"Let me refer you to Fred L. Brownlee's fascinating history of the American Missionary Association, entitled *New Day Ascending* for an account of a full century of significant educational service to our largest minority group, the Negro people. As for the current new program of education and action it has chiefly to do



Above, our Denver Intercultural Youth Team is organized to conduct programs in our churches of Colorado. Below, members and lecturers of our American Missionary Association Race Relations Institute at Fisk University. Mr. Weaver is seated at the right.

with our constituency — 5,800 local churches, 1,140,824 members — and the release of latent goodwill through a process of revelation and purposive action. We try to bring before our



people, in face to face groups of thirty to fifty people, the scientific facts and the Christian values that bear on inter-group relations."

"To what extent is this program a headquarters' scheme and how much is it an expression of the will and the thought of the church at large?" queried the persistent interviewer.

"We also think that this is a crucial issue. Consequently, we took steps immediately after the Grinnell General Council had adjourned to enlist a widely representative national advisory Committee on Church and Race. There are 234 men and women in that group appointed by State Conferences and national agencies, selected because of special competency in this field.

"Within this larger group is an Executive Committee of thirty-two persons. On this latter Committee the American Missionary Association and the Council for Social Action are strongly represented, as well as the national Layman's Fellowship, the Women's Fellowship, the Pilgrim Fellowship, the Student Fellowship, the Superintendents' Conference, the Missions Council and the Fellowship of Rural Ministers.

NATIONAL ADVISORY COMMITTEE

"There are lay persons and ministers from the Southern area as well as from the Northern States; and, of course, the committee is inter-racial. John H. Ives, a layman of Bridgeport, Connecticut, is the energetic and resourceful chairman. A highly competent office secretary, Mrs. Ida Abe, serves us devotedly, and, on October 1, 1947, the Reverend A. Ritchie Low of Johnson, Vermont, originator of the 'Vermont Plan' for the exchange of child and youth visitors between Harlem and Vermont, joined the staff.

"Six exceedingly fruitful and enthusiastic meetings of this national Executive Committee have been held.

Nearly fifty local area 'Round-tables on Church and Race' have taken place in carefully selected areas."

"What would you say is the chief block to speedy progress in your program?" next asked the now friendly interrogator.

DIFFICULT PROBLEMS

"Our most difficult problem is how to awaken and activate the local churches. We must assure them that their very heritage is at stake. Our resources in finances and leadership are very limited. We cannot afford mass educational methods even if these were desirable. Here and there, pastors, social action committees and other local church forces are at work on significant projects.

"The Southern California and Colorado State Conferences have staff members giving much time to inter-group relations. We see very clearly that this problem must be solved at the level of the local community and we are therefore eager to see significant education and action on the part of the local churches. We are prepared to help them if they will call upon us, but we cannot spread ourselves over the whole country. Don't you agree that here is the crux of our situation?"

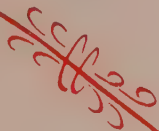
"I certainly go along with your 'grass roots' emphasis. The test of Christian democracy is in how well brotherly cooperation is working in our churches, our neighborhoods, and our cities."

Because he had the first word, the Director also had the last: "And that comes right down to people like yourself. For it will be individuals who will arouse other individuals to a new concern and sense of responsibility. We feel that we have a new friend and cooperator in you. We know we can count on your help."

Photo page 21 by Blackstone; page 22 by Harris and by Religious News Service.



SEIDO OGAWA
Secretary of the Committee
for Christian Democracy



WE BRING

New Life to the Uprooted

Today, the most notable characteristic of the evacuated Japanese-Americans is a feeling of unsettledness, of having unanswered questions concerning locations, economic activity, and social adjustment. Completion of the process of resettlement will require another five to ten years." So reports *People in Motion*, a publication of the Department of the Interior, War Agency Liquidation Unit, 1947.

The roots of pre-war Japanese-American life on the west coast were deep. The evacuation was thorough in its uprooting. How long does it take for displaced lives to take root again? What are the social consequences of the mass evacuation, both to the affected group and to the communities to which they return? In such a social situation, is there a ministry for the church to perform within the vital context of the Christian gospel?

1943

A Nisei girl writes: "A faint ray of hope flickered when WRA first announced that we could relocate in the Midwest and East. But those States were foreign to a small-town girl who had traveled very little and it was natural that elements of fear

should enter. My uppermost concern was that of security. To me security adds up to steady employment, good housing, friends in social and business life, and being accepted in neighborhood and community.

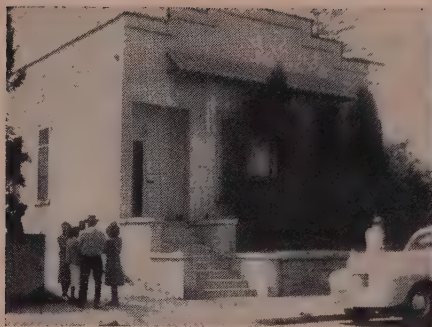
"Having a younger brother and sister who still were of school age, we were somewhat concerned for their welfare. Would they be tolerated or shunned by students and teachers? If we did find housing, would the neighbors treat us as one of them? It meant so much to be able to do things freely without being conspicuous.

ODDS AGAINST THEM

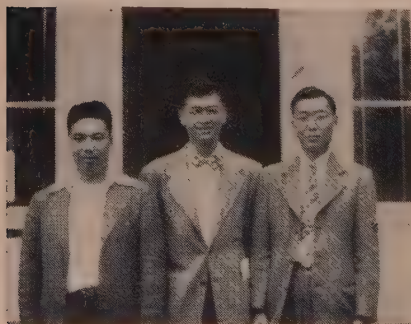
"As we delved deeper into the problems confronting our possible relocation, the odds against us weighed more heavily. There were seven of us, including my sister's husband. After such pro and con, it was decided that my sister and her husband would leave first on a domestic job offer in order to pave the way for the rest of us. Then, at least, we would have some inkling as to what we might expect when we left camp for good."

What is the capacity of the church to minister to such an individual in such a situation? What can it offer in the way of faith, hope and fellowship?

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Kansas City Statement



Here we picture in full detail many aspects of our program among the Japanese-American returnees in California. Above, the picturesque Santa Barbara Japanese Church has become a hostel for returnees. Below, three of the Japanese theological students who assisted in the program during the summer. Top, right, Seido Ogawa and staff of the Japanese-American Committee. Second from the top, Western Advisory Committee on the Japanese-American program. Third from top, members of the Issei (older) congregation of Pasadena Church. Bottom, our Pasadena Japanese Church bought this building for its many church activities. These pictures illustrate the thesis of the author: a true Christian ministry addresses itself to the human spirit as it searches for courage in the face of adversity, longs for security in the midst of insecurity, and strives for personal integration in spite of social disintegration. The program has been church-centered by our Committee for Christian Democracy.





Top, left, the Committee and its staff have concentrated on a program for the children. Second from top, the returnees have found a housing shortage in existence, and our work to improve conditions in the temporary camps is very significant. Third from top, members of the Program Staff at our Los Angeles Fellowship House. Bottom, the Fellowship House of our Japanese Union Church in Los Angeles. An activities program for the boys at the Fellowship House of the Japanese Union Church is highly significant. Bottom, a most successful Vacation School was conducted this past summer at the Fellowship House. In view of the fact that not only the returnees are a changed people as the result of their experiences but that their old communities are also changed, the situation has called for the new type of ministry suggested by the author. This ministry has been a program of direct material assistance, aid to students, social action, and the spiritual ministry to the human spirit.

What constitutes action to match our gospel?

1946

A sizable number from a pre-war congregation have returned to a community. They have one interest in common, which lends a sense of unity and stability to their lives. That is the experience they have shared as members of a Christian church. Understandably, their desire to re-establish their church is strong. They have both a right and a need to do so. But the return from evacuation is a complicated process. Not only the evacuees, but their communities have changed. Other people have moved in to fill up the vacuum created by the mass expulsion. The changed community complexion has called for a new type of ministry and that ministry has been housed in the Japanese church.

The community composition will probably never revert to the pre-war status. There is a continuing need for the new type of ministry. Yet the returnees have a strong moral claim to their building. If joint occupation and use are not feasible, who must yield? Must the Japanese add their church building also to their inventory of war-time losses? What does Christian wisdom counsel in such a situation?

1943-1948

The Congregational Christian denomination's ministry to Japanese-Americans is more or less accurately characterized by these words of the Apostle Paul:

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

There has been ample opportunity to

do good to all men, not only Japanese-Americans in particular, but to communities as a whole. And the program has been purposively church-centered, related to a consciousness of Christian obligation. The agency invested with responsibility for this ministry has been known as the Committee for Christian Democracy.

MOBILE POPULATION

It has been a ministry to a highly mobile population. The mass evacuation from the west coast in 1942 set adrift 110,000 persons of Japanese ancestry. For almost a year it meant Relocation Centers for all of them. Then came several stages of exodus — 18,000 Nisei in 1943, 18,000 Nisei and Issei in 1944, 31,000 more between January 1 and VJ Day in 1945. Up to the end of 1944, the movement was to the Midwest and East. Since then the tide has swung West.

VARIED MINISTRY

The ministry of the Committee has been conducted on several levels. There has been the level of direct material assistance: student scholarships, housing (including hostels), and jobs. There has been the level of public education in inter-group relations and social action in the field of legislation.

Underlying these efforts there has been the awareness that a true Christian ministry addresses itself to the human spirit as it seeks for courage in the face of adversity, longs for security in the midst of insecurity, and strives for personal integration in spite of social disintegration. This is our heritage — and this is the way to make it count today.

Photo page 25 by Keystone.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of October	\$3,539.91
Income for the five months ended October 31, 1947 . . .	\$24,978.51

"We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood."
Kansas City Statement

WE ADVANCE

Sound Social Legislation



THOMAS B. KEEHN
Legislative Secretary
Council for Social Action

SCENE: *One of the regular bi-monthly meetings of the Legislative Committee at the First Congregational Church, Washington, D. C.*

CHAIRMAN FRANK D. DOREY:

At our previous meeting this month we discussed the issue of Federal financial aid to the States for education. We agreed that legislation to make such assistance available is necessary if public schools are to continue to do their job in the United States. We also agreed that such a program can be undertaken without endangering free education and the rights of the several States. S. 472, introduced by Senator Robert A. Taft and seven others, both Republicans and Democrats, seems to fulfil, in most respects, the policy approved by the General Council of our denomination at its meeting in Grinnell in June, 1946. The question now before us is: What action shall we recommend to the Council for Social Action? How may we best carry out the policy by which our denomination has, through its entire history, tried to make sure that our great heritage of brotherhood and democracy is kept intact and vital in public affairs?

PROF. L. WENDELL HAYES:

Mr. Chairman, I believe we should ask the C. S. A. to apply for time to testify before the Senate Committee on Education and Labor. These committees are considering bills on Federal aid to education and we ought to be on record.

MR. DOREY:

Is there any objection to Mr. Hayes' suggestion? If not, it is agreed that the Legislative Secretary will take the necessary steps.

MRS. ROBERT E. FISHER:

Shouldn't an article be prepared for the next issue of our *Washington Report* so that our church people across the country will understand the importance of this problem and communicate with their Representatives and Senators about it?

DR. RUSSELL A. DIXON:

That's an excellent idea. Isn't it true that another session of the Churchmen's Washington Seminar is going to be held in a few weeks? If so, I believe that groups of church leaders coming here from various parts of the country should visit the National Educational Association. N. E. A. staff



Above, the speakers' table of a recent dinner-seminar held in Washington, D. C., which was attended by a large number of our Congregational Christian Congressmen.

Right, Mrs. Chase Going Woodhouse, Congresswoman, Connecticut, addresses seminar.

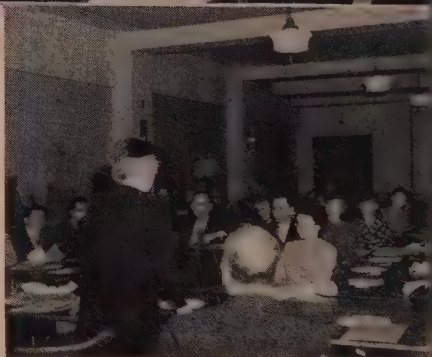
members can supply information on the need for Federal aid to public schools and discuss the issues involved.

MR. DOREY:

I am sure we all support both of these suggestions. Are there any others?

THE REV. ALFRED E. HURST:

I think the Committee should remember that while we are strong in our support of Federal aid to education, we are opposed to using public funds for non-public schools. This is a very critical issue today. As the recent Supreme Court decision in the New Jersey school bus case indicates, it involves an interpretation of the First Amendment to the Constitution. Relations between Catholic and Protestants are also at stake, since these religious groups have different philosophies of education and opposing ideas about the relation of the State to religious institutions.



MISS ELIZABETH EASTMAN:

We shouldn't forget that the Taft Bill (S. 472) makes it possible to use Federal funds for private and parochial schools if the States have laws which permit them to use their own tax funds in this way. I think we should oppose that section of the bill.

DR. FREDERICK F. BLACHLY:

This is a very complicated and controversial issue. It calls for long and careful study as a basis of action.

Below, another Washington Seminar, conducted by the Council Legislative Committee.

DATES FOR 1948 SEMINARS

Three seminars have been planned for the second session of the 80th Congress which begins January 3, 1948. They are:

January 20-23

A GENERAL SEMINAR

February 24-27

RURAL CHURCHMAN'S SEMINAR

for ministers and lay-persons from small towns and country areas.

April 20-22

A GENERAL SEMINAR

Tentative programs and other background material for each seminar are sent out a month in advance through the offices of the cooperating organizations. Each person attending a seminar is expected to contact his Congressman and Senators before leaving home, indicating plans to be in Washington attending a Churchmen's Seminar. Ask for passes to the House and Senate Galleries, and for an appointment while you are in Washington.





A group of church young people, attending one of the Washington Seminars conducted by Mr. Keehn of the Legislative Committee, meets and talks with Mrs. Chase Going Woodhouse.

MR. DOREY:

I think Dr. Blachly has given us a good clue here. While we should object to the section of the bill which makes it possible to use public funds for non-public schools, problems such as public vs. private and parochial schools, religion in education, and specific issues like school bus transportation require years to resolve. If we are to solve them without increasing intolerance and perhaps violence, our churches must proceed in a statesmanlike manner. Why don't we propose to the Council for Social Action that it cooperate with the Christian Education Division of the Board of Home Missions in establishing a special Commission on Church, State and Education. Such a group, composed of educators, ministers and laymen,

could study the issues carefully, prepare study materials for church groups and lead our denomination into a program of constructive action.

DR. CARLETON R. BALL:

That sounds like an idea worthy of this Committee! I move we make such a recommendation to the C. S. A.

MISS HESTER M. HOOD:

Seconded — with enthusiasm.

MR. DOREY:

All in favor say, Aye. Unanimous. On this happy note the meeting will adjourn until two weeks from tonight, usual time and place. The discussion will be on legislation to admit displaced persons to the United States.

Photo page 29 by Religious News Service; page 30 by Seaboard.

STATE SEMINARS

One outgrowth of the Washington seminars has been similar meetings in nine State capitols. A packet of materials and suggested programs growing out of these State seminars is available from the Washington office of the C.S.A.



FRANCIS W. McPECK
Industrial Relations Secretary
Council for Social Action

WE CREATE

Industrial Understanding

To many a confused citizen, the industrial life of this country resembles nothing so much as a vast jungle in which man-eaters stalk one another on a round-the-clock feeding time basis.

The public hears the savage cries of combat, the crunching of bones, the piteous bleat of other and innocent animals in danger. But it seldom gets a good straight look at the jungle lords and their tactics. They don't like daylight.

TAME CREATURES TALK

If you were ever a jurymen, when the accused refused to take the stand, didn't you always wonder why? The guiltless seldom talk too much, and the guilty seldom say too little.

An honest lad isn't afraid to take his case before the church and the public, freely arguing contested points. And a man who refuses to do so, muttering something about his business being "private," runs the risk of being put into the category of the sharp trader.

The other day we had a letter from a friend in the labor movement. Complaining about the efforts of some local church people to influence labor and management representatives in a tense situation, he said—and rather dryly, "We had better understand before we try to teach."

"We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood."
Kansas City Statement

The point is good, but not perfect. This chap is a splendid layman, active in all church affairs. But we remembered having asked him a few weeks before to help provide Union speakers for church forums and being told, "Sorry, we can't do it. It just isn't policy."

RELEVANT PRINCIPLES

Right away that reminded us of what the vice president of a big industrial outfit said when we asked him why he was not taking a more active part in one of these conferences on the Church and Economic Life. "I can't say anything publicly now. If I did, the press would promptly connect it with negotiations now under way with the Union."

What if the press did? Isn't the public entitled to know what Christians think to be the truth about our industrial set-up? Shouldn't we know what our leaders actually believe to be the relevant Christian principles?

ALL TYPES REPRESENTED

In our denomination, if not in each particular congregation, we have all the people we need to do the kind of thinking about industrial relations that is both ethical and realistic. We



past helped give this nation new spiritual directions.

The Council for Social Action is determined to do its part in stimulating such an approach. Its former work in the field of industrial relations, under the fine leadership of Frank McCulloch, was primarily associated with labor education in the Chicago area. A recent modification in emphasis looks more directly toward the educa-

Below, the representatives of labor organizations and church social action groups gather for a National Religion and Labor Conference to determine facts and conclusions.



have big and little manufacturers, merchants, bankers, farmers, labor leaders, scholars.

It would be a little bit foolish to think that anything we might do would correct the country's difficulties overnight. But it is not at all foolish to believe that a million people studying, discussing, and praying over tremendously complex economic and human issues could achieve genuine results. By exactly such means have Congregational Christian churches in the

tion of people throughout the entire denomination and without regard to their vocation.

The Committee on Industrial Relations, now being formed to guide the program, will have on it, with a nice eye to balance, the people who are actually both in industrial and business management and in the labor movement. But it will also have some of our church members who are homemakers, students of economics, and from the legal profession.

OUR TWENTIETH CENTURY FRONTIERS

WE GO HUNTING, TOO

During the past few months we have been quietly building up a direct mail news service on industrial relations for pastors and others, arranging "retreats" and study conferences, developing files of information on labor-management subjects. We've had dozens of conversations with pastors and lay people in industrial areas, and have learned something of their worries and needs.

The demand voiced most persistently is for reliable information. Cannot

each. After that, he is entitled to personal preferences.

CHRISTIAN BIAS

The various members of our new Committee will doubtlessly admit to many prejudices. But they will try, as will the staff, to determine the facts behind each given issue, to weigh all evidence with utmost care, and only after that to state their conclusions with whatever clearly marked bias they may then feel. That bias, we hope, will invariably be Christian in



Right, John G. Ramsay, United Steel Workers, discusses church and labor relations at Detroit with church representatives. Above, several Boston clergymen join a picket line.

the church establish an office to which any member can turn when he is perplexed? Well, at any rate, the church can try.

A zoologist's first business is not to be either for or against lions, tigers and snakes. Fundamentally, his job is to study the eating, sleeping, breeding, hunting, and fighting habits of



OUR TWENTIETH CENTURY FRONTIERS

respect to basic principles, no matter how much disagreement may appear about details.

This may be the first time you have heard that the Council is becoming more active in the industrial relations world. If so, it is probably because we aren't marching behind a brass band and with colors flying. That sort of

thing simply scares the lords of the jungle to death.

And we want to take them alive! For that is the way we have learned to do it from our heritage of understanding and goodwill.

Photos page 34 and 35 by Religious News Service.

ALMIGHTY GOD, we make our earnest prayer that thou wilt keep all our people in thy holy protection; that thou wilt incline their hearts to entertain a brotherly affection and love for one another. And that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy people. Grant our supplication, we beseech thee, through Jesus Christ our Lord. Amen.

A prayer from the opening session of the National Study Conference on the Church and Economic Life

"We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood."
Kansas City Statement

WE SEND

Help and Hope to Europe

JOSEPH A. HOWELL

Associate Director
Service Committee



This is a letter of thanks from Naples, a letter with *Mille Grazie* from the more than 200 families who have already received clothing, and an ever-flowing stream of thanks from the many more who will soon receive garments. Their appreciation is boundless. The really satisfying and gratifying by-product of these months of caring for our Italian families is a gradual but certain development on their part of an unselfishness and a consciousness of the rights of others—a desire to help and share. When we see this we could almost hug them for joy. These people were homeless and hopeless for so long that their hunger, illness and utter lack of any comforts had dominated every normal relationship."

NAPLES

The above is the report of a worker in our Naples Project of the Congregational Christian Service Committee, and it illustrates the work of this newest of the agencies of our denomination.

The Service Committee's charter is to render "short-term mobile service in areas of tension and need"—and here in Naples, an area of tremendous

need, the Committee is giving clothing, food, medical supplies and educational facilities, sent from our Congregational Christian churches in America, striving not simply to restore health and to give physical comforts, but to restore courage, hope and faith. The Service Committee provides relief, but, with the physical help, it sends an assurance of Christian sympathy and of a concern for the deeper spiritual requirements which all Christians know are not met by bread alone.





Left, even the choir members of this New England church present their thank-offerings of food for Europe. Below, children of Greece kept alive by food shipments.

Service Committee workers in Greece are strengthening an indigenous Christian training program in social work through which relief supplies are distributed. At Pierce College in Elleniko, conditions are so difficult that, to a tragic extent, Service Committee help makes all the difference between hope and despair.

GREECE

A worker writes that in Greece, people have been so helpless for so long they have accepted help from the outside as a matter of course, as children do. "I cannot tell you how powerless they seem to be to help themselves. Unemployment is very widespread, and in addition there are sickness and weakness that come after a long period of almost no food, no medical care and unspeakable anxiety. The gratitude of these people makes me ashamed. I cannot bear to have a woman seize my hands and kiss them because I helped move in a food box (please send us all you can!). I cannot take pictures of people who are crippled in body and spirit, living in cellars this cold, wet, windy weather, when they have no fires. Their wills must be very strong. Think how many years this has been going on!"

FRANCE

In France, where great issues, involving all the coming generations



hang in the balance, the Service Committee has a notable record of helpfulness at Le Chambon, a "community of hope" in the mountains of Southern France. Here for two years it has been carrying your church and individual help to a group of Protestants who are building a school and a refugee center, sharing a faith that was tested through the catastrophic years of war, and helping young people to train for Christian leadership.

Last summer (1947) the Service Committee conducted a work camp for 250 young people who gave their time and energies to the building of two dormitories, to the preparation of

OUR TWENTIETH CENTURY FRONTIERS

an athletic field and to putting in good order the other buildings of Le Collège Cévenol. One hundred of these young people were French; one hundred came from the United States, and the other fifty were from Italy, England, Belgium, Holland and Austria.

INTERNATIONAL CAMP

Reacting to this experience of working together in an international camp

united in serious work and by a common Christian purpose, a French student writes: "An atmosphere of peace and understanding pervaded the project that one would hope to see spread among all the nations of the earth. The understanding which grew between the different national groups was perfect."

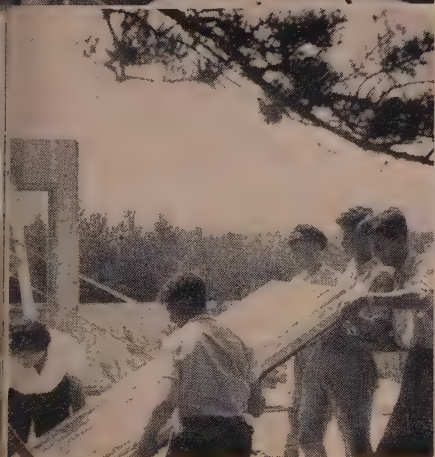
A Dutch student says: "I appreciated most the atmosphere. Perhaps this is because of the self-discipline known in Anglo-Saxon peoples; perhaps it was because it was a religious camp. This free-will discipline and atmosphere struck me."

That work camp, and the one of the summer of 1946, together with the scholarship aid, as well as the food and clothing which are sent by us, add up to a significant total contribution to developing one of the few bright spots that are left in Europe.

ENGLAND

With England, we Congregational

Below, Service Committee representatives work at Le Chambon, France, a "community of hope" among the Protestants of Southern France. 250 attended the '47 work camp.





These little French girls (above) ecstatically hug their new shoes from American churches. They were so careful of their gifts that they asked to carry them to prevent soiling them.

Christians have great and longstanding ties of blood and faith, and since 1940 our American Congregational Christians have been sending tokens of Christian solidarity to the British Congregationalists who suffered so severely during the war. And from the Service Committee many representatives have gone to Britain to work in their churches, to help organize their young people, to share with them our ideas, our hopes and our special ways of Christian living.

CHRISTIAN KINSHIP

The British welcomed these workers during the war as proof of Christian kinship; now they see continuing evidences of our fellowship in the contribution we may make to the ongoing life of the British churches. A national Youth Fellowship has been organized and they have a new center at Withybrook, supported from American church funds. They find a new spirit where the Americans have

worked, and they feel a great satisfaction in knowing that by now there are some forty-four members of a "hands-across-the-sea" fellowship.

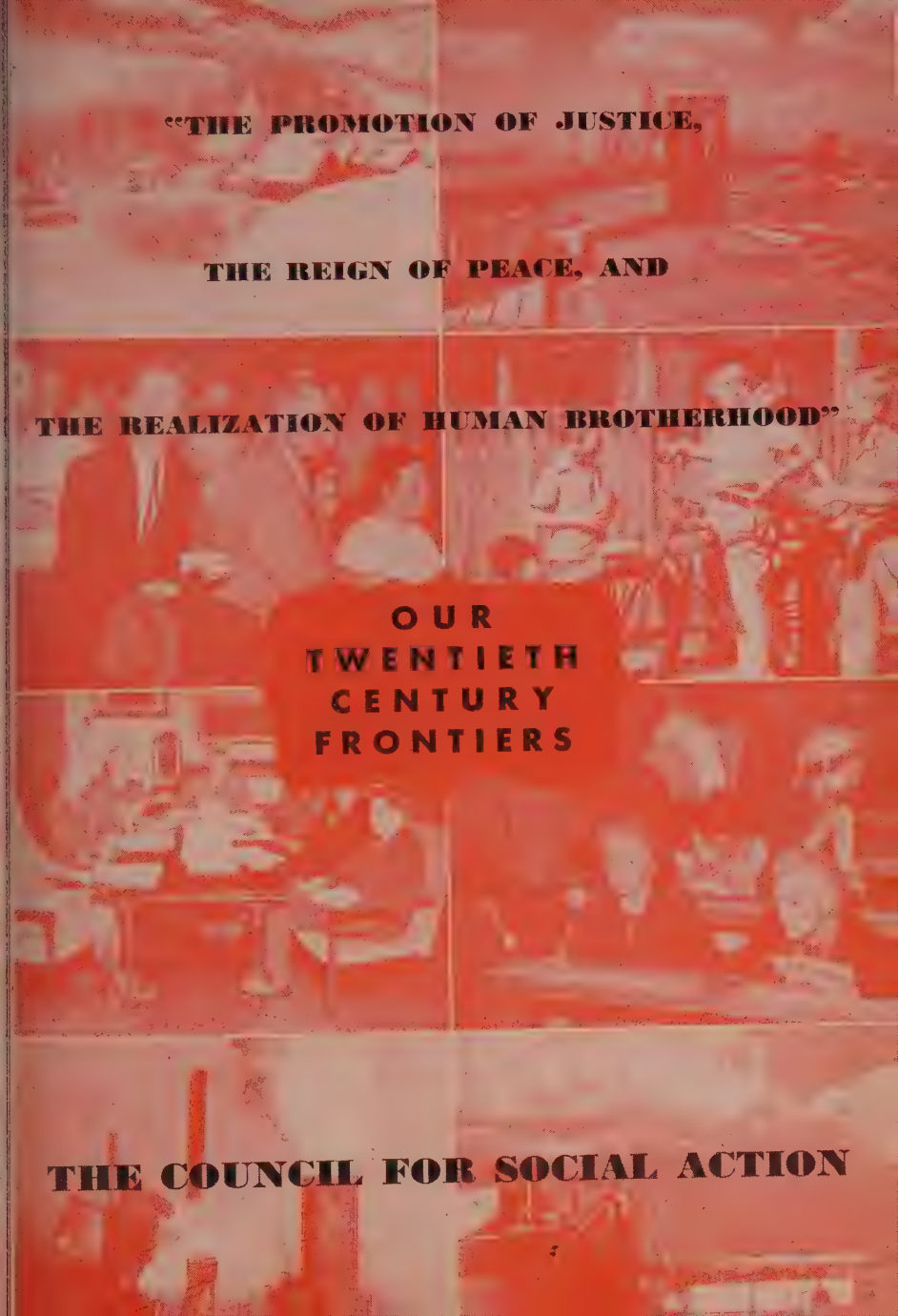
There are now ten Service Committee workers in Britain, at Birmingham, Liverpool, Coventry, Manchester and in Ireland. One of them writes from England: "I feel that we must continue to bring the churches of our two countries together. This is something of far greater significance than the boxes and funds we send. Nothing can be greater than the fellowship of humble Christians sharing in a rigorous life and a limited diet, but with an unlimited hope."

MATERIAL AIDS

The story would be incomplete without a word as to the Material Aids section here at home. Sewing groups all over America have joined with the Committee in providing warm clothing for children abroad, and now food parcels are going from the International Service Center, 110 East 29th Street, which is the Service Committee's new home. From this center there flow the help and the hope of American Congregational Christians who, through their gifts to the Committee for War Victims and Reconstruction, are sending "short-term mobile service to areas of tension and need."

Our long heritage of humane helpfulness is thus being employed during these times of human desperation, in the most concrete ways imaginable. All that our forefathers did in love; all that we ourselves may do; all that the future holds of opportunity for service — are embodied in this actual but unpretentious work of Christian faith. Here is, indeed, the tiny mustard seed which can and will grow, until the shade from the tree of brotherhood will bring comfort and happiness to the whole race of man.

Photos page 37 and 38 by Religious News Service; page 40 by International News.



"THE PROMOTION OF JUSTICE,

THE REIGN OF PEACE, AND

THE REALIZATION OF HUMAN BROTHERHOOD"

**OUR
TWENTIETH
CENTURY
FRONTIERS**

THE COUNCIL FOR SOCIAL ACTION

If

YOU REALLY CARE...

We hold it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, promotion of justice, the reign of peace, and the realization of brotherhood.

about a world in which people may live without fear; where people may dwell in peace; where rights of minorities are respected; where children may realize their promise. Do you?

If

YOU HAVE FAITH...

Faith promises sunrise when yesterday's sun has set. Faith transforms wastes of disillusionment into well-springs of joy. Faith is fundamental; but without facts and knowledge, faith is futile.

because by faith we are assured of God at work in our world. Without it we are either dreamers or cynics. With it we are builders. When our ways run out, faith shows us the way and leads us on.

If

YOU WANT FACTS . . .

Information and knowledge give faith its opportunity. Applied to the social problems of our time, knowledge reveals origins, describes development, analyzes symptoms, charts the course.

The purpose of the Council for Social Action is "to carry a campaign of education and action based on facts out among our constituency," stated the 1934 General Council at Oberlin, Ohio.

THEN

We

CAN HELP YOU . . .

Secure the facts through the monthly magazine, *Social Action*; *Washington Report*, a monthly summary of legislation; and *Together*, program bulletin. Set up your local program.

One task of the Council for Social Action is to get information. "In its research, the Council will aim to be impartial, its only bias being that of the Christian view of life," Gen'l Council.

We

URGE DISCUSSION...

The Council urges free discussion of all issues in your town, your church, your community. It is here that all ultimate decisions and policies which govern the entire world are made. Enlightened discussion helps all to arrive at right conclusions.

"The educational program of the Council will be directed primarily toward the local churches but will also envisage the cultivation of public opinion," stated the 1938 Gen'l Council.

We

RECOMMEND ACTION

The Council recommends action as individual citizens on local, state, national issues. It implements the General Council statements, and influences public opinion in its own name.

"In action the Council for Social Action may on occasion intercede directly in specific situations," said the General Council of 1938 in a definition of the responsibility and the duties of the C.S.A.

WE URGE

CHRISTIAN SOCIAL ACTION

Action is faith at work using those tools provided by knowledge. "Faith without works is dead." God himself is the Lord of action. A good Christian becomes a co-worker with God to promote justice, the reign of peace, and the realization of human brotherhood when "justice shall run down like rivers."

The Council for Social Action of our Congregational Christian churches, because of the very nature of the duty which it has been assigned by our Fellowship, places its chief emphasis upon those elements in our faith that enter into practical social relations.

To translate Christian faith and knowledge into social action means knowing when and how to act so that the result is creative and constructive. Legislative contacts, seminars and institutes, local church and national committees, specialized literature; all these are the means by which our Council brings faith and knowledge and action to bear on the confusing and discouraging tensions and conflicts of our time.

THE COUNCIL FOR SOCIAL ACTION

287 Fourth Avenue, New York 10, N. Y.

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1. Pledge generously to C. S. A. through your local Every Member Canvass . . .
2. Give sacrificially to the Postwar Emergency Program of our Fellowship . . .
3. Make a special gift to the Treasurer, Albert J. Penner, 287 Fourth Ave. . .
4. Subscribe to *Social Action* (\$1.50 per year) and *Washington Report* (\$1.00)
5. Cooperate with your minister and local church Social Action Committee . . .
6. Study and act on the major economic, social and political issues of today . . .

Prepared and published by the
MISSIONS COUNCIL OF THE CONGREGATIONAL CHRISTIAN CHURCHES
287 Fourth Avenue, New York 10, New York

These six pages (41-46) have been reprinted by the Council for Social Action and are available upon order for church distribution.

Materials for the Promotion of Social Action

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World Order Program Kits

Kit No. 1

A United Nations Program

A complete unit of sound film, filmstrip, and discussion material. For a service charge of \$3.00 you receive:

- 1) **The Peoples' Charter.** A 16mm sound film, produced by the United Nations Film Board, running time 17 minutes. A stirring portrayal of the historical emergence and world importance of the U.N. Stresses the common need and hope of all peoples in reconstruction and peace.
- 2) **United Nations at Work.** A 35mm filmstrip, 89 frames, with speaker's script. An excellent slidefilm to use after the above movie. Shows various agencies of the U.N. which are served by Mr. Trygve Lie and his international staff.
- 3) Suggestions for evaluation and discussion of the United Nations, prepared by the Council for Social Action, to help you plan your film-showing and program.

Intercultural Relations

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Filmstrip based on the book by Alexander Alland, with an introduction by Pearl S. Buck. Depicts the American people in a great variety of national, racial, and religious settings.

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Forward All Together 80 frames

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Man — One Family 55 frames

Modern races and peoples and their con-

Kit No. 2

World Control of the Atom

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- 1) **One World or None.** A 16mm sound film, running time 10 minutes. The case for world control of atomic energy. Dramatic portrayal of the urgency of the quest for world control.
- 2) **World Control of Atomic Energy.** A 35mm filmstrip, 55 frames, with speaker's script. Presentation, by cartoons, of the American plan for international atomic control, to be used to follow the above sound film.
- 3) Suggestions for your program and discussion after the films, prepared by the Council for Social Action. Also included as resource material: The Struggle for Atomic Control (pamphlet) by Wm. T. R. Fox.

(Note: The above films and filmstrips can be used separately.)

tributions to culture, with a critique of Nazi racial theory. (speaker's guide)

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The Negro and Economic Security

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The economic insecurity of American Negroes and the social sources of economic discrimination, with suggestions for constructive action.

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Description of the races of mankind, exposing the fallacies of prejudice.

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Industrial Relations

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47 frames

The pros and cons of collective bargaining

in American industrial relations, showing the stake of public labor and management.

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International Relations

- The Peoples' Charter** **SOUND movie** **United Nations at Work** **89 frames**
 See Kit No. 1 B-C-N-L
 A description of the UN, the work it is doing, and the duties of its chief members. **50c** B-C-N-L
- One World or None** **SOUND movie**
 See Kit No. 2 B-C-N-L
- Economic and Social Council** **69 frames**
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- How to Live With the Atom** **55 frames**
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- World Control of Atomic Energy** **55 frames**
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A monthly 32-page magazine dealing with current social issues in an authoritative manner. \$1.50 a year; 7 issues for \$1.00. Single copies 15c., less for quantity.

Washington Report

A monthly 4-page information service on national legislation with recommendations for action. Keeps church members abreast of critical problems and developments. \$1.00 a year.

Together

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Semi-monthly mimeographed newsletter on Labor Relations for ministers. Written by Francis McPeck, Industrial Relations Secretary.

Social Action Committee in the Local Church

A 16-page manual for organizing a local church social action committee. Free.

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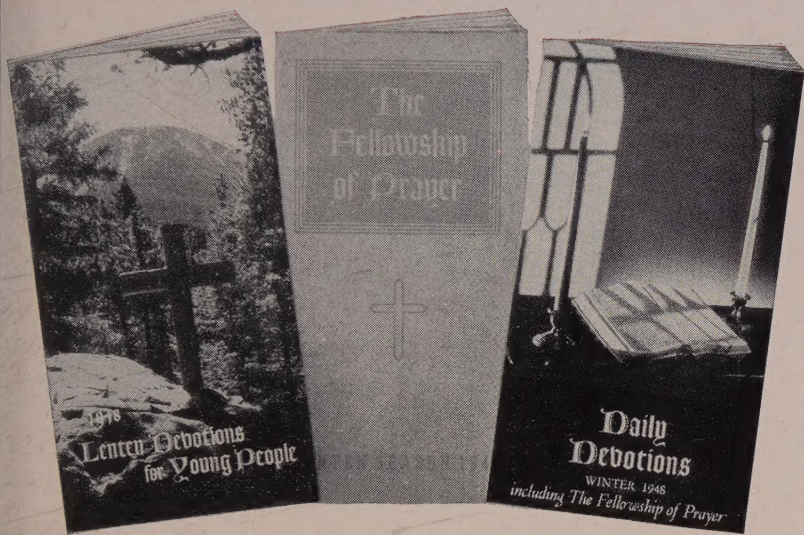
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THE DENOMINATION EXTENDS THE HAND OF FELLOWSHIP THROUGH
THE BOARD OF HOME MISSIONS:

- BY AIDING** new churches in new communities, marginal rural churches, established churches in the erection of new sanctuaries, urban areas in the development of a city church strategy, state conferences where local church support is inadequate
- BY PROVIDING** all churches with church school materials, skilled workers to advise all age groups, opportunities for education through American Missionary Association schools and sixteen colleges of the Congregational Christian College Council, facilities for research and study
- BY EASING** racial tension, through Race Relations Institutes, the Department of Race Relations, foreign-speaking work
- BY HELPING** underprivileged people through rural community regional centers

This wide variety of services is made possible by your gifts to the apportionment and by income from endowments built up through legacies of those who sought to serve the future.

Send your gifts through your local church treasurer and remember the future by providing for The Board of Home Missions in your will.

Form of Bequest

Holding in remembrance near and dear kindred and our years of fellowship the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the States of Connecticut and New York and the Commonwealth of Massachusetts, incorporated in 1937, the sum of dollars to be applied for the uses and purposes of said corporation.